

Domestic Religious Intelligence.

ON THE PASTORAL RELATION.

For the Boston Recorder.

Observations preliminary and introductory to a motion submitted to an Ecclesiastical Council, convened at Whately, Mass., Feb. 12, 1822, for the purpose of ordaining Mr. Levi P. Bates over the Congregational Church and Society in said town.

The connection which is formed between a pastor and his church is considered in the word of God as a connection most enduring and durable; not to be lightly formed; not to be easily dissolved. The language of prophecy, looking forward to the Christian dispensation, and stating its happy privileges, represents the union between a Christian minister and his flock, by the union which subsists between the husband and the wife, which, of all social connections, is the most affectionate and durable. This should teach us, that the relation of minister and people is to be viewed, in common cases, as a union for life; a union not to be dissolved without some weighty cause; not without much deliberation; not without advice from those to whom the interests of the Christian church are committed by our Lord and Master.

This relation takes place under the auspices and co-operation of the Pastors and Representatives of sister churches, and by a most solemn and interesting ecclesiastical process. The care of the church and people is committed to the Pastor by a most solemn consecration and charge. It would therefore seem reasonable and necessary that deliberations and councils of equal solemnity should dissolve the connection between the Pastor and his flock.

The character and usefulness of the Pastor, and the edification of the church seem to require that the same of similar advice and counsel should be sought in separating the minister and his flock, as was employed in forming the relation at first. The greatness of the ministerial work, the awful responsibility of the minister to his Lord and Saviour, forbid that he should relinquish his sacred charge without weighty reasons, and without the most deliberate advice and counsel. Let a serious person consider how momentous is the trust committed to a minister when the souls of his people are committed to him as the steward of God, who is to account for them in the great day, and then let him say whether this minister of God can with safety to the interests of Zion, be dismissed from his trust at the mere pleasure of those who have received him as their spiritual guide and ruler, and pledged to him their fidelity and affection as his spiritual children and disciples? Can such a dismissal from service be reconciled to their safety, edification, and growth in grace? Does not a transaction of such magnitude, of such interesting consequences, demand that advice should be had similar to the advice on which the union was first formed?

To the novel and unfrequent practice of ordaining and installing a minister over a particular church and congregation while the minister reserves to himself the power of relinquishing his trust upon giving some previous notice, and while the people reserve to themselves also the power upon giving the like previous notice of their pleasure, of discharging themselves from their relation to their minister, there lie in the minds of the undersigned, various weighty and insuperable objections, some of which, he begs leave to state to this Council:

1. This mode of settlement is wholly unnecessary to the purpose of securing a separation wherever such a separation may be necessary or useful, because this effect can be easily obtained whenever the public interest or the welfare of a particular Pastor or church shall require it, by applying in the customary way for the advice and assistance of sister churches, who may be presumed, will ever be ready to promote the general good of Zion, and to assist a suffering church, or a suffering minister, by a separation, whenever the order, peace, and edification of the church may require it.

2. This mode of settlement has at least an appearance of some want of that complete mutual attachment and confidence which are desirable in parties to be so tenderly and intimately united.

3. This mode of settlement renders the work of the ordaining and installing council comparatively unimportant; because they are called to appoint one to a most solemn charge, from the obligations of which charge, he is allowed to liberate himself without council and advice, to the grievous hazard, as it may be, of the best interests and feelings of his flock, and without an adequate cause for his relinquishing his trust. And the people also, at their mere pleasure, may discharge themselves from the labors of a very worthy and useful minister of God's word. Such a lamentable separation, the act of the ordaining council seems to tolerate, if not to sanction. The deliberate and solemn acts of an ordaining council ought not to be so easily nullified.

4. This mode of settlement is attended with obvious dangers and temptations both to the people and to the minister.

1st. To the people. It opens a door for persons not kindly affected to the minister, not patient of wholesome admonitions and unfriendly to heart-searching, humbling, Christian doctrine, to create an interest against the minister, and to increase this interest until it terminates in his removal. This design can be more readily accomplished since no investigation is to take place, and no substantial cause need be alleged—it opens a door to the covetous, to save themselves from the expense of supporting a Gospel ministry.—It may excite a faulty ambition of obtaining a minister of more show, one more accommodating and popular, instead of the plain, exemplary, and useful minister they now enjoy.—It exposes the church, although deeply attached to their minister, and the body of the worshippers who profitably attended his ministrations, to be spoiled of their spiritual father by the intrigues of those persons, who though they legally belong to the parish, yet do not practically adhere to the religious community by uniting with them in the services of religion.

To summarize ways from such a power of dismissing ministers at pleasure, the religious community and the church, without their consent, are exposed to lose a good, faithful minister, approved of God; and to encounter all the stratagems of the great adversary, and all the controversies, perplexities, and embarrassments, which so often attend the call and settlement of a minister.

In all those ways a church and people are unnecessarily exposed to lose a minister whom Christ approves, and who has been to them useful and acceptable.

This mode of settlement is fraught with danger and temptation.

2dly. To the minister. The minister has human infirmities and passions, and is exposed to besetting temptations as well as his brethren. Is he in his nature timid? And will he not be often in alarm lest his people be offended, lest he incur their displeasure & rejection? Will he not, probably, be deficient in some important points of instruction and reproof? Or should the minister be independent in his feelings, & in a measure indifferent as to his present connexion with his people, would he not be but little attentive to measures of pleasing his people to their edification, measures which are so indispensible in a spiritual father, knowing that if difficulties arise he has an open door of escape from them? On the event of a future removal of the minister, thus situated, will he be often employed? He will prepare himself for it, that he may obtain some advantage from it. His thoughts will too often be anticipating another, a more quiet, profitable and useful situation. He might be tempted to enterprising operations than that in which he is now engaged. Indeed he cannot, as a minister, who is fully settled, consider the people as his own, with whom and for whom he is to live, and die, and to

mingle his dust with theirs. He cannot be at home as a father in the midst of his family, with his children cleaving to him, and hanging on him as the object of their dutiful affection and confidence, who is to abide with them, and guide them to duty and happiness.—The undersigned has the more anxiety concerning this temptation to his brethren, since the greater number of removals in this way have originated on the motion of the minister and not of the people. He is persuaded that the temptation in these cases is more urgent upon the minister than upon the people.—The removal of a minister in any way, and not for causes referred to the advice of sister churches, exposes the minister, the people of his charge, and the church in general, to serious calamities, to calamities which may easily be avoided.

5. This mode of settlement, the undersigned believes to be repugnant to the established wholesome usages of the Protestant and reformed churches of almost every denomination, who, as they induct ministers into their particular churches, by a solemn act of consecration, do not allow a dissolution of the relation without solemn deliberation and ecclesiastical advice. This practice of the principal communions of the Protestant and reformed churches has been a source of order, peace and edification to their religious communities.

6. This mode of settlement is particularly opposed to the long-tried, salutary practice of the Congregational and Presbyterian churches of New-England. From the days of our fathers, the practice both of settling and removing ministers by ecclesiastical advice has prevailed with but few exceptions. Under this salutary usage the churches of our Saviour have long enjoyed mutual affection and assistance and the smiles of a gracious and protecting providence. From customs so long approved and so beneficial, it must be hazardous to the peace and glory of our Zion, lightly and incautiously to depart.

7. After solemn deliberation the undersigned can find no warrant in the Christian institution for installing a minister over a church or congregation in any way which enables the pastor or the people to remove from the church without their consent, and from his whole charge without advice of sister churches, a minister who has been most solemnly consecrated to his work by the authority of Christ.

Under anxious apprehensions of evil consequences to the churches of Christ in general and in particular to this church and people, and to the Pastor elect, should this council proceed to ordain and install said Pastor elect over this church and congregation, on the terms and conditions set forth in the votes and papers now lying before them, the undersigned begs leave with great respect to submit to his brethren of this council the following motion, viz:

That this council take such measures as their wisdom shall dictate to induce the Pastor elect and the church in this town, to consent to such modifications of the terms of their union, that a separation, if ever necessary, shall take place after due investigation of the causes of such separation under the advice of sister churches.

JOSEPH LYMAN,

Pastor of the church in Hatfield.

A true copy from the Records of the Council.

Attest, THOMAS SHEPARD, Scribe.

Voted, that the Scribe of this council procure & prepare a copy of the above communication for the press, and that Gen. Jacob Bliss, Rev. Wm. B. Sprague, and Rev. Henry Lord be a committee to cause the same to be printed in the Christian Spectator and Boston Recorder.

THOMAS SHEPARD, Scribe.

DEAF AND DUMB.

Extract of a Letter from one of the Editors of the (Mount Zion, Ga.) "Missionary," dated NEW-YORK, May 3, 1822.

I have just returned from an interesting visit to the Institution for the instruction of the Deaf and Dumb, recently founded in this city; and I cannot deny myself the pleasure of giving you a few particulars for publication in the "Missionary." When reading the printed documents relative to institutions of this nature which have, of late years, been circulated in the literary journals of this country and Europe, I have often been filled with wonder at the success which has attended the efforts in favor of this unfortunate class of our fellow beings, but the mingled emotions of sympathy and delight which were excited by an actual view of this School of Mercy, I shall not attempt to describe. My expectations were indeed large, but I can say, what is not commonly the case when the mind is borne forward by fond and ardent anticipation, that these expectations were more than answered. Conceive yourself, intelligent reader, surrounded by a group of immortal beings, bearing the same form and wearing the same features with yourself—the lines of intelligence as strongly marked upon their countenances as upon those of other men—the limbs as active and the eye as bright—and yet these interesting creatures, from a destitution of the faculties of Hearing and of Speech, cut off from all useful and pleasurable commerce with the living world around them!—The finest sensibilities of the heart are awakened—sympathy entwines her thousand tendrils around them—the tear of commiseration involuntarily bedews the cheek—and the bosom heaves a sigh, even for the parents who gave them birth!

But these children of affliction are, in this institution, placed in a new world, and are actually raised to something like an equality with their fellow beings. Nothing in the whole progress of the human mind, either in acquiring information itself, or in communicating this information to others, is more wonderful than the modern plan of instructing those who are born devoid of the sense of hearing and the power of speech. By this system, which originated in France, and which is now prosecuted with great success, not only in that country, but in Great Britain and America, these natural defects are almost entirely obliterated, and those unhappy beings, who appeared destined by nature to grope in a world of intellectual and moral darkness, become acquainted with the various branches of human knowledge, and the principles of the Christian religion. However strange this may appear, I can now, from my own personal acquaintance with the subject, affirm, that it is not more strange than true.

The Institution in the city of New-York has been established between three and four years, and contains, at the present date, fifty-two pupils about one third females.—These pupils are of various ages, say from twenty-five down to eight—and of different ranks in society, but generally the children of indigent parents. They are divided into three classes, and each class occupies a distinct apartment, and is under the immediate tuition and guidance of its own instructor. I have at present neither time nor information to give any thing more than the outlines of the system of instruction here pursued. The mysteries of this wonderful business, however, will in some measure vanish, & the general principles of the scheme come within the comprehension of every reader, if we consider, that the pupil is at the same moment engaged in the acquisition of two distinct languages—one the language of signs, and the other our own language in written characters. The first is the native language of the Deaf and Dumb, but, in this school, it is in a much more improved and perfect state than it is ever found when no special instruction has been given. Of the language of signs, it ought to be further observed, that there are two kinds which are denominated *comprehensive* and *verbal*. The comprehensive signs are those which are more or less directly expressive of the object or idea to be represented or conveyed—and the verbal are more arbitrary, and are essentially necessary in teaching the science of language, and in communicating the various perceptions and operations of the mind. The facility with which the Deaf and Dumb converse with their instructors and each other, by this method, is truly astonishing. An illustration of this point

will appear in the sequel. But it is the written language which forms the connecting link between them and the rest of the world. This is the grand secret of their instruction. The various stages by which they are brought to the knowledge of our language in written characters, I shall not attempt to describe, but content myself with giving a few specimens of their actual attainments in this institution.

In the lower class a little boy, of about ten years of age, was brought forward by his teacher, who readily answered the following questions among many others which were proposed. The instructor requested me to pronounce the name of some object—he then inquired of the lad by signs what that object was—and the name, the child immediately wrote as his answer upon his slate.

I proposed successively the words—*man*—*hat*—*bonnet*—which were written upon the slate by the child, the instant the instructor had asked the question by signs. The teacher inquired what I had over my eyes? The lad wrote "spectacles"—and added, as rapidly as he could move his pencil, the words—"silver"—"glass"—"green."

The second class is taught by a lady, whose whole soul appears absorbed in the business. It would be a vain attempt to undertake a true picture of what was here exhibited. In gazing upon the scene, and reflecting upon its various relations with the immediate objects of instruction and the world at large—with time and eternity, my eyes frequently filled with tears. The remembrance of it to this moment, produces upon my mind sensations resembling the traces of some pleasing and fantastic dream, rather than the positive exhibitions of waking reality. In this department the whole intercourse was carried on by the intervention of writings. The question was written upon a large slate before the eye of the whole school, and the answer was given by the pupil upon his own slate. The teacher remarked, that the Deaf and Dumb were peculiarly fond of receiving religious instruction; & this fact might be inferred from the propensities and accuracy with which they answered a great variety of questions in relation to the Christian system. To inquiries respecting our first parents—the temptation—the fall—the sinfulness of man—the redemption by Jesus Christ—and a future state of rewards and punishments, they gave the most direct & appropriate answers;—and that these answers were not the result of mere mechanical memory, appeared from the fact, that they were capable of explaining every word they had written by the most expressive signs. Of a number of them I made this requisition repeatedly, and found the experiment furnished an honorable testimony to the accuracy of their perceptions and the thoroughness of their investigations. In answer to some question, they had made use of the word "Bible," and I requested the instructor to ask them the question, "What is the Bible?"—and with the answer I was highly gratified, and not the less so from a small inaccuracy of expression it contained. They brought forward their slates upon which they had all written, except one, "The Book of the God"—upon the remaining slate the answer was, "The Book of the Lord."

Their examination on the parts of speech was conducted in the following manner. The part of speech required was written upon the large slate, and each pupil was required to give a word by way of example below. In this business they were very expert. In many of the examples the power of association and the principles of taste & fancy, were very perceptible. A young man from the country gave as an example of a substantive, the word "harrow." The instructor of the higher class, who is likewise the superintendent of the whole school, passing at that moment through the room, looked at him as he wrote the word, and smiled. He replied by signs with much pleasantry, that "he recollected what he used to do when on his father's farm." A lad about twelve years of age showed a great disposition to administer amusement to the visitors. This was apparent in his selection of words. As an adjective, he gave "proud," and immediately placed his hands upon his hips and his arms akimbo, and with a stride of affected pomp marched to his seat, while a suppressed "ha ha ha" smile played round his lips. My attention was particularly attracted by a little girl in this room who is about nine years of age, and who has been two years in the institution. Her performances were truly remarkable. I proposed to her a great many questions on her slate—such as her name, age, place of residence, &c. all of which she answered with the greatest propriety. After she became a little acquainted, she wrote, "where are you from?" under which I wrote with her pencil, "Mount Zion, Georgia." She turned to her instructor and said with great energy by signs, that "it was a long way off, and very hot there." I then wrote upon her slate, "You will make a fine scholar!"—and she immediately submitted, with a serious look and an air of immitable modesty, "I hope so, Sir." Through all the disabilities of her corporeal frame, this child evinces as fine an intellect as is ordinarily excited to rapture by the strains of poetry or music falling upon the listening ear, or as expresses its correct and finished perceptions by an obedient tongue. As I returned from this department of the School, I wrote upon the large slate, "I have been very much pleased indeed; and I hope you may be happy here, and in heaven." They immediately flocked around me as I crossed the threshold, and each presented the slate with these words, "I thank you, Sir." I ought to remark, that they write with great facility, and its execution is far superior, in neatness and accuracy, to the writing of pupils of the same advantages in other schools.

In the room appropriated to the highest class, I spent some time, and learned from the principal instructor, many things which I have already stated respecting the institution. Here I had an explanation, and learned the use of that language which is carried on by the means of *verbal signs*. But this cannot be explained on paper. In this department are taught Arithmetic, the more difficult and complex principles of English Grammar, Composition, and the structure and genius of language in general, as the instrument by which we express our thoughts. Indeed I might add, that all the branches of learning are here inculcated which constitute a good English education. In Arithmetic the pupils exhibited a readiness rarely excelled. In English Grammar they evinced an acquaintance with the structure and force of language which I had formerly supposed they were incapable of attaining. They never failed of giving the moods, tenses, and persons of the most irregular verbs with the minutest accuracy. A young man who has been three years a member of the institution, and who is shortly to become an assistant-Teacher, gave in his own native language an exemplification of the passions which would not do discredit to a perfect master of pantomime. This exercise furnished evidence of considerable familiarity with the operations of the human mind, and was, at the same time, a fine specimen of the native language of the Deaf and Dumb in its present state of cultivation. I might relate a multitude of facts which strikingly show the attainments of these pupils both in their language and our own. But the length to which my communication has already extended, will lead me to restrict myself to a single example. The teacher remarked, he would relate to them, by signs, a circumstance which a gentleman had mentioned to him some time since. After a few moments conversation, by this method, they were left to express these facts thus communicated, in written language upon their slates. A lad of about thirteen years of age soon brought forward the following statement written in a legible hand. "You told us, that there was a gentleman here about two months ago who said to you that he had been into the great woods to preach to the Indians. One night he walked out, and contemplated—the moon shone bright upon the earth. He heard a sudden noise in the woods.

He turned aside to see what it was, and found a number of Indian children kneeling down upon the ground, and praying to God." Others gave substantially the same account; some with a greater, and others with a less degree of accuracy. From the imperfect view here given of this institution, the benevolent heart cannot hesitate to assign it a high rank among the moral wonders of the age—and the friends of humanity in this section of the country must rejoice, that the state of South Carolina is about to form a similar establishment. In this beneficent undertaking we can with the utmost cordiality, wish them success.

REVIVALS OF RELIGION.

From the New-Haven Intelligencer.

Extract of a Letter to the Editor, dated MADRID, N. Y. May 21, 1822.

Perhaps few Christian Churches in the present age of the world have exhibited more unpromising appearances at any time, than did the Congregational Church in this town three months ago. Formidable divisions, deep rooted prejudices, and a constant jealousy ever each other, had for a long time pervaded the Church. But notwithstanding all this, there appeared to remain a vital spark of grace in her members, though buried in the dust, and God in his great mercy has poured out his Holy Spirit and revived and strengthened the things which remained and were ready to die. About 8 weeks since, the Church was called upon by the irresistible voice of her Saviour to awake and arise and take away the stumbling blocks, that sinners might come to Christ. The whole body appeared in the midst of the congregation, as it were, with sackcloth upon their heads, and made a full confession of their sins. They became most heartily reconciled to each other, and were evidently under the sanctifying influences of the Spirit of God. The deepest solemnity was depicted in every countenance, and blessed be God, we have daily reason to believe their repentance was evangelical, and the settlement of their difficulties the thorough and permanent work of the Holy Spirit.

From this time the Church began to pray, and the voice of her supplication reached the throne of grace; a sovereign, sin forgiving God heard the prayers that were offered, and the Spirit descended upon us. A visible alteration in the society was immediately seen, our congregation became crowded, and the members of the Church, full of hope, were anxiously waiting for the promised blessing, the descent of the Holy Spirit.

Their desires and their expectations were large, but they have found, by happy experience, that God was able and willing to do more abundantly than they in their weakness had anticipated. The religious excitement at first progressed, by slow degrees; but within about four weeks, the work has been powerful and rapid, and it is still progressing without any symptoms of declension. Persons of all ages and classes of society have become hopeful subjects of grace. An unusual proportion of children have given evidence of a saving change. Some who were thought to be scarcely old enough to understand any part of the Bible, are now rejoicing in God, and are able to give a satisfactory reason of their hope. Among the hopeful converts there is one but nine years old, and others from that age to seventy-six. We have one of this age whose head is blossomed for the grave. He never had any thing like a religious experience before, but now appears to be a genuine Christian, with the meekness and simplicity of a little child. Among the new converts there are nine or ten heads of families, twelve or fourteen children, and about forty youths.

The work as yet has been still, free from enthusiasm and noise, and convictions have been deep and pungent; and excepting a few instances they have been short. The new converts appear to enjoy substantial happiness in their firm attachment to, and an unshaken confidence in their beloved Redeemer. The doctrine of total depravity, regeneration by the special and immediate agency of the spirit of God, justification by faith alone, salvation by grace, and the future eternal punishment of the wicked, have been preached in a plain and pointed manner, and received by the congregation as the truth of God, which they believed and greatly needed, in order to make them wise unto salvation. The work is now spreading into different neighbourhoods, which have stood for weeks as idle spectators of the glorious scene. There are but few among us who are not convinced that the work is the Lord's and many who call upon their souls and all that is within them to bless his holy name. We most ardently desire the prayers of all God's people that his work of grace might continue until every heart shall be united to Jesus Christ, and give him all the glory. Yours respectfully, OLIVER EASTMAN.

Extract of a Letter to a young Gentleman in Yale College, dated Tyingham, Berkshire Co. Mass. June 6, 1822.

I will now endeavor to give you a slight sketch of that intelligence which you have so ardently desired to hear, presuming that you will not at this time expect so particular an account, as you will hereafter receive. An unusual seriousness had pervaded the town for some months, and the prospects for a harvest of souls which were sometimes flattering, at others almost excited despair. During the past winter an accession was made to the younger members of the church, by the employment of several pious school teachers in diffusion of parts of the town. But yet by the middle of March, nothing very decisive had occurred in the religious aspect of the town.

Thursday, March 21, two or three had obtained hopes, and the day was observed as a day of fasting and prayer. A visible change succeeded; and during the first week in April, about thirty individuals became subjects of the work.

The work though still silently going on, has not been so powerful for a few weeks past as at the beginning, and there have been some fears that the Lord would withdraw his Holy Spirit. Oh pray for us, that the Lord will carry on his work, although we are unworthy of so great a blessing.

Thursday, 30th of May, ten weeks from the former fast, was kept by the Society as a day of fasting, humiliation & prayer. The assembly was divided into three classes, & met at three different places, viz: the church and congregation at the church; the young converts at the adjacent school house; and the anxious at the anxious chamber. On this day it was said that about eighty had obtained hopes since the fast in March. The revival has now continued for about three months in this Society, which comprehends one part of the southern half of the town. It has just commenced in the northern part, where about 20 are now anxious. It has been very powerful, but we need the prayers of all religious friends. God grant that we may be humble and faithful and importunate in our addresses at the throne of grace.

UNITED DOMESTIC MISSIONARY SOCIETY OF NEW-YORK.

We are happy to notice the formation of a Domestic Missionary Society in the State of New-York. The extensive benefits which have already been felt in Connecticut and Massachusetts, from similar institutions, leads us to consider this measure, adopted by a very respectable convention of Delegates in New-York, as an auspicious event. The Society commences its labours with flattering prospects. It is calculated to embrace and unite several minor Societies, and concentrate as far as possible, the efforts now in operation.—The "Young Men's Missionary Society of New-York," and the "Evangelical Missionary Society of New-York," have both acceded to the union; and the "United Domestic Missionary Society," has commenced its operations with some considerable funds, and from fifteen to twenty Missionaries already in the field.

The Constitution states that "the object of this

Society shall be to spread the Gospel among the heathen, and to assist congregations that are unable to support the Gospel ministry." Hon. STEPHEN VAS RENSSELAER, Attorney-At-Law, President; Peter Haves, William, corner of John Street, New-York, Treasurer; Eleazer Lord, 26, Wall-Street, New-York, Corresponding Secretary; Stephen Lockwood, No. 522, Pearl-Street, New-York, Recording Secretary.

FOREIGN MISSION SCHOOL.

The annual meeting of this important Institution took place at Cornwall, on Tuesday, May 1st. The progress of the students was highly satisfactory. They were examined in reading, spelling, writing, English grammar, geography, natural history, Latin and Greek languages, ecclesiastical history, chemistry, and a compendium of theology.

On Wednesday the 15th an appropriate course was delivered by the Rev. Mr. East of Marlborough, in the meeting house, before a school, and a respectable number of the clergy and friends of the Institution. After which prizes were spoken by the students in their respective languages, and of their own composition. Mr. C. Gibbs, David Brown, Elias Bondinot, and C. Gibbs, American Indians, spoke in English, and were particularly interesting.

Several of the youths having completed their education, to the satisfaction of the agents, will leave the school the ensuing summer for the field of labour; some for the Sandwich Islands, others for their respective nations. Their prizes will be supplied by other youths, who are expected soon to join the school.

After the public exercises of the exhibition, collection was taken up to the amount of \$71.

OFFICERS FOR THE ENSUING YEAR.
JOHN T. TALMADGE, Esq. President.
Mr. Philo Swift, Rev. Charles Prentiss, Joseph Harry, J. Talmadge, Esq., Ex. Sec.
Rev. Tinsley Stone, Super of Donations.
Mr. J. P. Northrop, Steward and Architect.

BOSTON RECORDER.

SATURDAY, JUNE 29, 1822.

An extract from a Letter received a few days since from the Secretary of the Juvenile Mite Society of Wilmington, Del. dated May 4, 1822.

"Sir,—Having learned from the Recorder of the 27th ult. that the want of funds in the Cornwall School, has prevented the American Board of Commissioners for Foreign Mission receiving the youth from Chili, now at Nantucket, I have solicited in the members of the Juvenile Mite Society of Wilmington, and others, a lively interest in his education; and as an earnest of that desire, they now enclose the sum of \$20, which they may be admitted. They will contribute a favor, if you, dear Sir, will give them immediate information relative to the necessary amount of expense for his support, as it is their intention to exert every exertion, not only to establish him at Cornwall, but to defray his expenses while at this interesting school. MARGARETTA MONROE."

The increasing popularity of the Foreign Mission School, will be noticed with pleasure by who feel an interest in the conversion of the heathen. The more there is known of this Institution, the deeper will be the conviction of its happy adaptation to the great design of civilizing the world. Little has been said of comparison with what has been said of other objects to which the American Board of Commissioners for Foreign Missions have given attention; not because it is an object of consideration, but because the public eye is powerfully attracted by great operations of lesser order; by effects, than by causes; by means, than by means. The Foreign Missionary journals and correspondence are constantly bringing to our hearts, will necessarily win more souls, and wind his way more surely into the most souls, than the poor heathen youth, who plodding through the rudiments of knowledge amid the hills and vales of Cornwall. The teacher can address himself to us only through the medium of others; he has nothing to say of his own accomplishments; and is too modest to say he hopes to accomplish hereafter, as a plan of fronsage. But it may be permitted us to say, from among the pious heathen youth at the Foreign Mission School, the Christian public have a right to expect some of the most efficient agents of benevolent plans to arise; agents already educated by their acquaintance with the languages, customs and manners of various pagan nations, enter at once in all the labors of a Mission among them.

There is no possibility of supplying all the heathen world with foreign teachers. If it were possible, would it be desirable, would they be absolutely impracticable to qualify themselves for the business of instruction. It is impracticable to give them these qualifications ready are there many native Missionaries in various fields with great success. They are respected, loved, and trusted, by their heathen brethren; they have access to places which foreign teachers cannot enter; they have a more intimate knowledge of the native character than can be acquired by a foreigner from any length of residence, and furnish a living refutation of the common objection to Christianity among the heathen, viz: that the religion in which every man is the best religion for him. Give to native missionaries the same knowledge, the same studies, and the same principles of action as are required in the Missionary who goes to a heathen land, and the superadded advantages of birth, early education, &c. will render them the most useful of all Missionaries.

It is on this principle, that our own natives, occupying foreign stations, have been abundantly to raise up young men of piety, their schools, and fit them for preaching the Gospel; and it is to be lamented, that they are carrying their wishes into full effect are so inadequate. Seminaries of a higher character than they have yet been able to establish, and needed so seriously, that the progress of the through the regions of paganism must be retarded by the want of them.

The heathen youth that visit our country comparatively few. But few as they are, it seems that all of them cannot be accounted for by means of instruction. A school has been established, and liberally patronized by individuals, and especially by the county where it is located. Yet its resources are altogether small to effect completely the end for which it was designed. Its advantages, are great, could be presented by a similar establishment in foreign ground. They are great enough, and the character of the instructors, and the study, and the length of time required, and

...but they need to be extended, so far as to
every application made for the enjoyment of
this cannot be done without more libe-
rality from the Christian public than has
been afforded.

The Juvenile Mite Society, of Wilmington,
come forward with a praise-worthy promp-
titude to the assistance of the Chilian youth, and it
is hoped that their zeal will prove to imitation.
Much might be done, that yet remains un-
done, if a similar spirit were awakened exten-
sively throughout the country; if Mite Societies, already
existing, and others that might be formed by
the exertion on the part of judicious individ-
uals, would consecrate their free will offerings to
the noble object of training up for Missionary la-
bors the heathen youth whom the Providence of
God has brought to our shores. It is certainly to be re-
gretted that any pagan youth of capacity and en-
ergy, coming among us, and willing to receive
instruction which may make him wise unto salva-
tion, and fit him for proclaiming it to his kindred
in the flesh, should be denied the privi-
lege of an institution expressly founded for this
purpose, because sufficient funds are not created
for public liberality. Not a fraction of what is
devoted to other missionary objects,
should be diverted from its regular course; but
every Christian ought to enquire with himself
whether he may not, and whether he is not solemn-
ly bound, to make such retrenchments in his ordi-
nary expenses, or to make such extraordinary exer-
cises, as will enable him to contribute something
towards the education of young heathens who come
among us, intending to return to their own coun-
try, and to place them among ex-
emplary Christians; let the prayers of the churches
usually ascend for them; and it may be con-
fidently expected, that, in the end, they will be
the bearers of glad tidings to their benighted
countrymen, and the instruments of saving thou-
sands from eternal death.

One of our Missionaries at the Sandwich Islands,
writing to the Editor, referring to the low state
of the funds of the American Board of Commis-
sioners for Foreign Missions, a year since, enquires:
"Are we then to give up the hope of seeing addi-
tional laborers and adequate supplies sent to our
various important plans of the Board be-
trayed? It would be a grief to us to be cast on
the hospitality of strangers in such a sense, as to
become a burden to them, without the best means
being taken to relieve them. It is with devout grati-
tude we can say, the churches of America have
not forgotten their infant missions, nor ceased to
strive for their support. The Lord will pro-
vide. I will not only deny myself the use of su-
perfluous, but of bread also, rather than that any
of the plans of the Board should be embarrassed,
and conversion of the world retarded. May the
Lord crown his churches with the spirit of Mis-
sion, and send forth his salvation to the ends of
the earth."

THE JEWS.

The Rev. Mr. FREY, of New-York, denomi-
nated the Converted Jew, delivered an interesting
course, on Sunday evening last, in Park-street
church, on the spiritual condition of the Jews, and
means employed to promote their conversion.
The discourse was founded on Rom. 11: 25. "For
I could not brethren that ye should be ignorant of
this mystery, that blindness in part is happened un-
to Israel, until the fulness of the Gentiles be come."
Mr. F. in the first place, attempted to re-
move certain objections which have been derived
from this passage, to exertions, at least for the
present, in behalf of the Jews.—It has been said
that they are judicially blinded, and therefore the
efforts that are making to convert them to Chris-
tianity must be unavailing. In reply to this state-
ment, Mr. F. remarked, that the blindness spoken
of by the Apostle, was two-fold—natural: result-
ing from their ignorance of the true meaning of the
Old Testament Scriptures, occasioned by their fondness
for "the traditions of the elders;" and judicial:
inflicted in fulfillment of the prediction of Isa. 6:
10, 11.—"The first it is admitted still continues;
the question relates only to the second; does this
judicial blindness predicted by the prophet, and
actually inflicted upon them at the time in which
he wrote his Epistle to the Romans, still con-
tinue? We have the answer in the verses imme-
diately succeeding the prediction. "Then said I,
Lord, how long?" until this judicial blindness con-
tinues? "And he answered, until the cities be waste
without inhabitants, and the houses without men,
and the land be utterly desolate, and the Lord have re-
moved far away, and there be a great forsaking in the
land of the land." This period is, long since, passed;
and consequently this obstacle to the conversion
of the Jews, does not exist.—Again, it has been
alleged that the exertions making in behalf
of the Jews, are premature, for their blindness is not
to be removed "until the fulness of the Gentiles
be come in." True, said Mr. F., but what is
meant by "the fulness of the Gentiles?" It cer-
tainly does not mean the whole Gentile world,
as the Apostle affirms in a preceding verse, v. 15,
that the conversion of the Jews will be the prin-
cipal means of the salvation of the Gentiles. What
is the meaning of this clause? He referred
to Gal. 4: 4. "But when the fulness of time was
come, God sent forth his Son, &c." The fulness of
time spoken of in this verse, does not mean the
fulfillment of the world, but the time appointed for
the manifestation of the Son of God. So here; the
fulness of the Gentiles does not mean the whole
Gentile world, but the appointed number, the
number which God has determined shall be con-
verted before the blindness of Israel shall be re-
moved. What this number is, has not been re-
vealed, and therefore no rule of conduct in rela-
tion to our exertions in behalf of the Jews can be
derived from this expression. We do not know
the appointed number have already been bro't
in, the willingness and even anxiety of the Jews to
receive the New Testament, the interest which the
Christian community cherishes in their favor, and
other circumstances with which the reli-
gious public are familiar, seem to indicate that
the number has been, or will soon be completed;
and that the time fixed in the councils of heaven
for the restoration of Israel to the visible Church,
is at hand.

Mr. F. in the next place, spoke of the condition
of the Jews at the present day, particularly of the
difficulties in the way of their conversion. We

have room barely to mention a few of the facts
which were communicated. Christians often
wonder at the obstinacy of the Jews, in rejecting
Jesus of Nazareth as their promised Messiah, since
the predictions of their prophets are in him, so evi-
dently accomplished. But the fact is, that not
one Jew in an hundred has ever seen these pre-
dictions. The great body of the Jewish people
have never seen any more of the Old Testament,
than the five books of Moses, and fifty-four chap-
ters selected from the Prophets; from which selec-
tion the plainer and more spiritual predictions re-
specting the Messiah appear to have been care-
fully excluded. And of this small portion of their
Scriptures, multitudes know nothing more than
the words. This obstacle, there is reason to hope,
will soon be removed through the exertions of the
London Society, and other institutions which are
furnishing them with both the Old and New Testa-
ments in Hebrew. There seems however, to be
one important link in the chain of means which is
to accomplish the restoration of this interesting
people to the Church, yet to be supplied: i. e.
provision for their employment when they have
embraced, or are disposed to inquire respecting
Christianity. Until very lately, the Jews have
not been permitted in any Christian country, (ex-
cept our own,) to hold real estate, or exercise any
trade. Trafficking, or buying and selling with
each other, and with Christians, is almost their
only means of support. The moment one of them
manifests a favorable disposition towards Chris-
tianity, he is "put out of the Synagogue," and his
former means of support is at an end. He has
neither property nor a trade by which to support
his family. In most countries, Christians are un-
willing to receive him as an apprentice, and should
he be received, if he have a family, during his ap-
prenticeship, they must be destitute. The detail
which Mr. F. gave of the difficulties to be en-
countered, presented an obstacle which nothing
but the strongest faith could encounter and over-
come; which must deter almost any man from
pursuing inquiries which may lead to such a result.
How shall this obstacle be removed? For Chris-
tians to offer pecuniary support to those who may
profess a desire to inquire into the truth of Chris-
tianity, would be offering a reward to hypocrisy.
There appears to be no other way but to provide
for them an asylum where those who are well re-
commended, may be furnished with employment
and with Christian instruction. Such an asylum,
for reasons which it is not necessary to detail,
could not be conveniently provided in Europe.
The most suitable, indeed the only suitable place
for such an establishment, is this country. And
for this purpose, a society was formed, (upon the
recommendation of the Rev. Mr. Marc, now Jew-
ish Missionary, at Frankfurt,) about two years
since, at New-York, styled, "The American So-
ciety for meliorating the condition of the Jews."
This institution has been incorporated by the Leg-
islature of New-York. Its object, as stated in
the Constitution, is "to invite and receive from
any part of the world, such Jews as do already
profess the Christian religion or are desirous to re-
ceive Christian instruction, to form them into a
settlement, and to furnish them with the ordina-
nces of the Gospel, and with such employment in
the settlement, as shall be assigned them." Hav-
ing ascertained that there are many Jews in Eu-
rope who will gladly embrace the proposal, the
Society are now endeavoring to raise the funds
necessary to purchase a tract of land, and com-
mence the establishment. Mr. F., it is un-
derstood, will deliver another discourse on Tuesday
evening next, in the same place, when he will
communicate additional information respecting
the history and plans of this Institution. To pro-
mote its interests, is one of the objects of his pre-
sent journey, and we understand he has succeed-
ed in forming seven Auxiliaries since he left New-
York. The subject is interesting and important,
and we doubt not will receive that attention
from the Christian community which it merits.

COMMUNICATION.

In the course of this week, the inhabitants
of this city, have been favored with several discus-
sions from the Rev. C. F. Frey, who is at present
traveling on an extensive and important mission.
One particular object of his tour is stated in the
annexed statement of his congregation:

*A brief Statement of the origin, progress, and present
circumstances of the Presbyterian Church and
Congregation in Faneuil-hall-street, New-York,
under the Pastoral care of the Rev. C. F. Frey.*

"In June, 1817, Mr. Frey commenced preach-
ing in a school-room in Mulberry-street, which
place being twice enlarged, and still proving too
small for the people who crowded Church in Van-
dewater-street, 60 by 78 feet, which was open-
ed for divine worship, in April, 1821, and is well
attended.

As it regards its spiritual concerns, the trustees
feel much pleasure and thankfulness in stating
that the church which was formed in 1818, by 7
individuals, consists now of more than 150 mem-
bers, who walk and worship together in love &
in peace; and for some months past, there has been
a more than usual seriousness and attention to
the word and ordinances.

With respect to its temporal concerns, the trust-
ees regret to state, that notwithstanding the ex-
ertions made by the congregation, to the utmost
of their power, they are still burdened with a debt
of not less than \$14,000, a part of which must soon
be liquidated; they therefore feel themselves
compelled to appeal to a liberal public, and trust
that their appeal will not be in vain.

The Trustees cannot conclude this brief address
without mentioning a circumstance which will af-
ford much satisfaction to the public.—Whereas
various reports concerning Mr. Frey's conduct
while in Britain, prejudicial to his character and
usefulness, have been circulated, the Presbytery
of New-York, on his application to be taken under
their care, appointed a committee of investigation,
which having proved perfectly satisfactory, both
he and the congregation were admitted in Octo-
ber last."

Mr. F. has already preached in a number of
towns in his journey to this place, to great accep-
tance, and met with considerable success, both as
it respects pecuniary aid for his congregation, and
the formation of auxiliary societies to the Ameri-
can Society for Meliorating the Condition of the
Jews, and information has been forwarded of his
intention to visit the following places, at the times
herein specified.

June 30, Beverly and Salem; July 1st, Read-
ing, Mr. Green's; 2, Boston, Park-street Church;
3, Haverhill (Mass.) Dodge's; 4, Exeter, Row-
land's; 5, Amherst (N.H.) Lord's; 6, Dumbarton,
Harri's; 7, Concord, McFarland's; 8, Salisbury,
Worcester's; 9, Hanover; 10, Newwich, Strong's;
11, Woodstock, Vt. W. Chapin's; 12, Windsor, Vt.
Wheeler's; 13, Charlestown, (N.H.) 14, Wat-
pole, Dickinson's; 14, Keene, Barstow's; 15,

Chesterfield; 16, Northfield; 17, Greenfield, Jen-
kins's; 18, Hatfield, Lyman's; 19, Amherst; 20
and 21, Northampton and Hadley, Woodbridge's;
22, Belchertown, Porter's; 23, Springfield, Osgood's;
24, Longmeadow; 25, West Springfield, Sprague's;
26, South Woburn, Brown's; 27 and 28, West-
field, Knapp's; 29, Suffield, E. Gay's; 30, Enfield,
F. Robinson's; 31, East-Windsor, T. Robinson's;
August 1, Windsor, Rowland's; 2, East-Hartford,
Fairchild's; 3 and 4, Hartford, J. Hawes's; 5,
Weathersfield, Tenney's; 6, Rocky Hill, Chapin's;
7, Berlin, S. Goodrich's; 8, Farmington, N. Por-
ter's; 9, Waterbury, Crane's; 10 and 11, Litch-
field, Beecher's; 12, Washington, Mason's; 13 &
14, Woodbury, S. R. Andrews and Brownell's;
15, Reading, Crocker's; 16, Wilton, Haight's; 17,
South-Salem, Butler's; 18, Bedford, Greene's;
19, New-York.

It is pleasing to add, that Mr. F. has never dis-
appointed any congregation in any of his appoint-
ments, and (the Lord willing) he intends to be
punctual at the day mentioned in every place.

Those Ministers who have not yet answered
Mr. Frey's letters are requested to drop a line di-
rected for him, Oak-street, New-York, and it will
be duly forwarded to him.

Editors of newspapers (included in the above
towns or vicinity) are respectfully solicited to pub-
lish this communication, and so much of the list of
appointments as will be necessary in their region.

MURDER ATTEMPTED.

The long contemplated duel, between *Mr. Duff*
and *Mr. Cumming*, took place the 8th inst. at Tuck-
er's, N. C. The former was shot in the back,
but is likely to recover; the latter is uninjured.
—These men, observes the Charleston "Intelli-
gencer," "went to the field, with hearts filled
with revenge, with dispositions bent upon blood!
Each was resolved to make use of long practiced
skill to deprive the other of life! Naught, in their
estimation, but blood, could wipe away the stain
of dishonorable reproach! The honour of each is
now made pure! They stand justified before the
tribunal of fashion! Lives have been exposed and
blood has been shed, and ought has been violated
but the feelings of friends, the hearts of Christians,
the laws of man and the laws of God! These truly
are all trifles when put in competition with the
mandates of Honour! The Duellist is elevated
above a sister's anguish, a father's sorrow, a mother's
agony.—The feelings of those who love the
Saviour and regard his commands are beneath the
notions of the Duellist. He regards not the laws
of the country, although he has sworn to support
the constitution, and stands as a sentinel on the
battlements of the republic, to blow the trumpet
of alarm and guard against fraud and danger. And
in his opinion none but enthusiasts, fools and cow-
ards, are deterred from wading through death and
blood, to repair their violated honour! Is there a
God who rules the universe? Does the Duellist
answer this question in the affirmative? Why then
does not Jehovah at once vindicate the honour of
His government and the purity of His law against
such unhalloved violation? O, if the Duellist had
a spark of that mercy and long suffering kind-
ness which characterised our Saviour, of that love
and charity which suffereth long and is kind, there
would be no necessity of a code of honour to
"preserve the courtesies of life." If he had a spark
of that forgiving spirit towards his brother, which
is exercised towards us, every moment of our lives,
by a kind Redeemer, the majesty of Heaven would
not be daily insulted to foster the pride and pre-
serve the fancied honour of man!—If he had a par-
ticle of that love for the happiness of man, or for
the peace of kindred, which fills the bosom of the
Saviour for the vilest sinner on earth, he would not
sport with that peace and happiness, for the grati-
fication of the most selfish passions of the soul! For
who is so selfish as the Duellist? He will mar the
beauty of the family circle, blast the hopes and with-
er the heart of the female tenderness, and set at
defiance the majesty of Heaven! And for what? For
fear of being called a coward!" What an evidence
of human depravity!

*Extract of a Letter from Rev. Daniel Temple, to a
female friend in Concord, (N.H.) dated
Island of Malta, Valetta, March 5, 1822.*

"I have this moment returned from a visit to
several churches, one of which is considered the
most sacred in the city. The decorations, paint-
ings, and sculpture, exceed any thing that had
ever entered my conceptions. There are columns
of those beautiful stones mentioned in Revelation,
of which the New-Jerusalem is built; and these
columns are polished to the greatest perfection. The
whole interior of the church is, in a high degree,
imposing; but my heart sunk within me,
when I saw the poor devotees enter, cross them-
selves, fall on their knees, and then begin, with
a vacant stare, to count their beads, and repeat
their prayers. I saw many votive offerings to dif-
ferent saints, whose intercessions were supposed to
have healed persons afflicted with sickness.—
Alas! were St. Paul here now, he would be not
less affected than he was at Athens, when he saw
the city wholly given to idolatry. Whether
Providence will permit me to do any good to these
poor creatures, I cannot ascertain at present. Not
more than one in twenty of the Maltese can read.
A female among them, who can read, is hardly to
be found. Indeed, so far as I can learn, this is-
land would be in a condition little more deplora-
ble, if paganism openly triumphed here. Chris-
tianity is, in reality, nothing but baptized paganism.
In the midst, however, of all this darkness,
there are a few gleams of light, and we hope that
the day-spring soon will appear.

"The press, we hope, will soon be put into
operation, for the purpose of printing modern
Greek. Many excellent Tracts are already in
manuscript, waiting to be printed.—Our pros-
pects here, on the whole are as flattering as we
could expect."

Ordained.—On Wednesday, May 22d, Rev.
ROBERT PAGE, as pastor of the Congregational
Church and Society in Bradford, N. H. Rev. Mr.
White of Washington, offered the Introductory
Prayer; Rev. Mr. Lord of Amherst, preached the
Sermon; Rev. Mr. Wood of Warner, made the
Consecrating Prayer; Rev. Mr. Sawyer of Henni-
cote, gave the Charge; Rev. Mr. Whitman of An-
trim, gave the Right Hand of Fellowship; Rev.
Mr. Lawton of Hillsborough addressed the Church
and Society; Rev. Mr. Barstow of Keene, offered
the Concluding Prayer.

DOMESTIC OCCURRENCES.

Mr. George Rivers, a respectable planter in a
state of delirium, shot himself on the 9th inst. at
his plantation, James Island, near Charleston.

On the 5th inst. the body of a sailor was found
floating in the Potomac. His legs were cut off
at the knees, and his hands were gone.

A panther measuring 9 feet in length was found
dead a few days since in the mouth of Johnson's
Creek, New-York, supposed to have perished in a
reconce in the water with a Deer. Another pan-
ther had been seen.

A Mr. German, of Stroutstown, Penn. having
been absent from his family several days, was
found hanging to a tree by his neighbors who had
gone in search of him.

David Wray is to be hung at Augusta, Geo. on
the 1st of July, for killing his wife's mother.

Mr. Henry Brown fell from the roof of a house
in Newburg, N. Y. on the 15th inst. & was killed.

John Long Barrett, aged 12 years, a native of
Madeira, was drowned at the North Battery, on
the 10th inst. His hat blew off, and in endeavor-
ing to reach it he fell into the water.

John Nitchie, a cooper by trade, and a native
of Scotland, was drowned at Montreal, lately, in
attempting to jump from a vessel to the wharf.

A man named William Collins, by birth an I-
rishman, who had taken his passage on board the

sch. Bold Commander, at Norfolk, to come to
New-York, stole from the cabin a chest belonging
to the captain, containing \$170, wearing apparel,
&c. Part of the property had been recovered, and
the thief secured.

The body of a female, aged 19, named Harriet
Durfee, was found in the river at Bristol, R. I. on
Sunday last. Her shawl was filled with large
stones and tied round her neck. Verdict—suicide.

A man came to Boston a few days since from
Vermont, in ill health; and while walking on
Sunday last week, finding a sudden increase of
indisposition, he seated himself on the steps of a
door near the market, & almost instantly expired.

A child lately fell from on board one of the
Montreal steam boats, and upheld by its clothes,
was seen by its parents (emigrants) and the pas-
sengers, floating with the current. A boatman on
shore, swam to the child and saved it. He was
handsomely rewarded.

A steamer took in a load of merchandise at Al-
bany, to carry to Lewiston. On the road, he and
an accomplice, sold the load. He was lately tried
at Auburn, and sentenced to the state prison.

Sixteen vagabonds, black and white, have
made their escape from the penitentiary in N. York
Alvin Briggs was killed by lightning at East
Bloomfield, Ontario County, on the 31st ult. Mr.
B. had taken shelter under a tree during the rain.

Robert Wilson, aged 8 years, fell from a house
in the village of Rochester, N. Y. a few days since,
and was killed.

A person was lately taken out of the Muskingum
river, Ohio. Some of his clothes were marked W.
B. others W. B. Blackely.

Mr. Gordon Cady was killed by lightning in Li-
vania county, N. Y. on the 31st ult. while stand-
ing at his shop door.

The dwelling house of the widow Garney, with
part of her furniture was destroyed by fire at
Ballston on the 10th inst. Her neighbours intend-
ed to erect her another building immediately.

Two persons were drowned by the upsetting of a
canoe, in crossing to Isle-aux-Noix, Canada.

Jacob Snyder, of New-York, while propelling a
boat, fell overboard & was drowned near Montreal.

Mr. Kumbell, living in Cliff-street, New-York,
discovered two lads under a bed in one of his
chambers on Tuesday evening. They were both
secured and confessed they were employed and
paid by a man to plunder for him.

Patrick and Daniel Graham, brothers, were
drowned in the Allegany river, a few days since,
while bathing. One of them from some cause un-
known was unable to keep himself above water,
when his brother went to his assistance, and they
both sunk together.

FOREIGN NEWS.

LATEST FROM ENGLAND.

By an arrival at New-York from Belfast, Lon-
don dates have been received to the 10th of May.
The Belfast News Letter, of the 14th of May,
gives an abstract of Parliamentary proceedings up
to the 10th, and an account of the meeting held in
London on the 7th, for devising measures to re-
lieve the starving population of a part of Ireland.
Five thousand pounds were subscribed in a few
hours; & the London Editors asserted that it would
soon be augmented to fifty thousand pounds.

The committee had already remitted 26,000, to
Ireland; and benevolent individuals were sending
provisions. One lady had sent 40 tons of potatoes
and 10 barrels of herrings. It was reported that
the government intended to supply the wants of
the people by sending from England large quanti-
ties of grain, rice, and American flour.

A London article of May 9, says a letter has
been received by express from Paris, which states
on good authority, that the Turkish government
have decided on sending a Plenipotentiary to the
approaching Congress, for settling the affairs of
Europe—to be held at Florence. The latest news
from St. Petersburg, (16th of April) favors the
opinion of war.

Married.—In Philadelphia, Rev. Charles Hodge,
Professor in the Theological Seminary at Prince-
ton, to Miss Sarah Bache.

In Louisville, Rev. Theodore F. Clapp, of New-
Orleans, late of the Theological Institution at An-
dover, and for a few years past a resident in Ken-
tucky, to Miss Adeline Hewes, niece of Capt. John
H. Hewes, of Louisville, formerly of Boston.

In South Reading, 24th inst. by Rev. Reuben
Emerson, Rev. Dana Claves of Plainfield, N. H. to
Miss Rebecca Sweetser, daughter of John
Sweetser, Esq. of the former place.

DEATHS.

In Boston, Mrs. Mary, wife of Mr. Ephraim
Marsh, jr. aged 25; Miss Eliza G. Homer, 25,
daughter of the late Mr. Enoch H.; Samuel Dil-
laway, Eq. 72; Mr. James Nelson, 45, a native
of Scotland; Mrs. Fanny, wife of Mr. Robert M.
Williams, 38; Mr. John Goodridge, 33; Mrs.
Mary Noble, widow of Arthur Noble, Eq. 75;
suddenly, Mr. Agniet Chenelette, a native of
France, 50; Mrs. Sarah Tucker, wife of John T.
Eq. 67; Mr. Thomas Codman, 58; Mrs. Mary
Simpson, formerly of Portsmouth, N. H. 59; Henry
F. child of Eliphalet Pond, of Dedham, 2.

In Marshfield, Mr. Israel Hatch, 40.—In Wey-
mouth, Mrs. Lydia Payne, wife of Mr. Lemuel P.
39.—In Newburyport, Mrs. Mary Wells, 70.—In
Sutton, widow Hannah Sibley, 90.—In Milford,
Capt. Samuel Peck, 85. He was an old revolu-
tionary officer, and was in actual service during
the principal part of the war.—In Lunenburg,
Miss Eliza, daughter of Mr. Wm. Cogswell, 21.—
In Roylston, Mrs. Thankful Blanchard, wife
of Mr. Benjamin Blanchard, 60.—In Brewster,
Deacon Josiah Winslow, 55.—In Walspole, N. H.
Mrs. Abigail, wife of Dr. Abraham Holland, 73.—
In Bath, Mrs. Lucy Hensley, 83, formerly of
Hingham.—In Camden, Mrs. Sally, wife of Capt.
Hosea Bates, and daughter of Mr. Benj. Higgins,
formerly of Bath, 45.—In Hamden, Conn. Dea.
Moses Ford, 81.—In Ridgefield, Conn. Dr. David
Perry, 70; Mr. Ezekiah Smith, 84.—In Oxford,
N. Y. Col. Benjamin Trout, 80.—In Bradford, Vt.
Capt. William Trotter, 53.—In Pennsylvania,
Rev. George Hill, 58, after exercising the minis-
terial functions nearly 30 years.—In Covington,
Ken. Mr. Niles Barnes, formerly of Salem.

Near Sumterville, S. C. Mrs. Martha Clark, in
the 105th year of her age. For many years she
suffered greatly from a distortion of the spine, she
was literally bent double, for in walking, her fore-
head was within a few inches of her feet; but
what is truly remarkable is, that a few days be-
fore her death, she became perfectly straight, and
was enabled for the first time for many years, to
lay on her back. She has left a numerous off-
spring, some of whom are her great grand children.

To the Patrons of the Recorder.

No. 26, which we issue this week, com-
pletes the first six months of the current
volume of the Recorder. Those of our
Subscribers whose year began in January,
and who have not paid in advance, are re-
minded that by the terms of subscription,
three dollars now become due.

On this occasion we are reluctantly
compelled to submit a few remarks on the
influence which is exerted to abridge the
circulation of the Recorder. Objections
which are raised to its Evangelical and
Missionary character, we regard not as
censure, but as encouragement; because
we know that similar publications have
met and triumphed over the like oppo-

sition. But the most specious argument
urged to create a preference for other
publications is, that they are cheaper.
In order to determine whether this be
true, let the quantity of matter which the
Recorder contains, be compared with that
of other publications. Thus, a sheet
of royal paper, such as we use, is larger
than one of demy; an impression in bre-
vier type, such as we use, contains a third
part more than one in long primer; an
impression in the folio (or newspaper) form
contains a quarter part more than one in
the octavo form, on account of the blank
margins in the folds; a weekly publica-
tion issues 52 sheets in a year, while a
monthly publication of 2 sheets, issues but
24 sheets in a year. Let these facts be
remembered when the Recorder is said
to be a more costly publication than others.
Again, it is said that the Recorder
has an immense circulation, and needs no
more patronage;—with gratitude we ac-
knowledge our obligations for three thou-
sand and five or six hundred subscribers,
scattered through every State in the
Union; and we rejoice that there are so
many interested in the great cause of be-
nevolence; but there is greater cause for
rejoicing that the Missionary Herald cir-
culates fourteen thousand, and the Baptist
Magazine twelve thousand copies. The
Recorder must stand on its own merits;
it endeavors to aid & record the success
of every truly benevolent enterprise, by
whatever denomination conducted, in ev-
ery part of the world. This opens a wide
field, and affords an opportunity for a
great variety in our selections. We only
wish these facts to be known and remem-
bered, and then our Patrons will not be
deceived by false statements; but by mak-
ing a fair comparison, they will judge cor-
rectly for themselves.

Several applications having been made
for the Recorder to be sent gratis, on the
supposition that it is supported by the
funds of some Society, we wish it to be
distinctly understood that this is not the
case; the Recorder depends solely for
support on the payments of its subscribers
and a few advertising patrons.

AGENTS FOR THE BOSTON RECORDER.

As it is frequently inquired who are Agents for
the Recorder, we will name the following
Gentlemen, most of whom have already kindly acted
in this capacity, and all of them will confer a fa-
vor by receiving subscriptions and transmitting the
names and money they may receive.

Dedham, Mass. Dr. JESSE WHEATON.
Salem, Mass. HENRY WHITFIELD.
Dunstable, Mass. Rev. SAMUEL WALKER.
Beverly, Mr. ISRAEL TRASK.
Newburyport, Mr. SAMUEL TENNEY.
Marblehead, Mass. Mr. JACOB HOOVER.
Rowley, Mass. EDWARD SMITH, Esq. P. M.
Andover, Theol. Seminary, Mr. H. F. CLARK.
Frammingham, Mass. Maj. S. MENDOCK.
Holliston, Mass. Mr. J. F. FLOYD.
Medford, Mass. Mr. C. P. PARENAS.
Westboro, Mass. Mr. CHARLES PARENAS.
Upton, Mass. DANIEL FINE, Esq. P. M.
Applington, Mass. Col. J. VALENTE.
Sutton, Mass. JONATHAN LELAND, Esq.
Ware, Mass. Rev. EUGEN RORY.
Falmouth, Mass. RICHARD S. WOOD, Esq. P. M.
Falmouth, Mass. M. EVERETT.
Nantucket, Mass. Rev. ABNER MORSE.
Ware, Mass. Mr. ELL SNOW.
West Brookfield, Mr. ALLEN NEWELL, Esq. P. M.
Ashby, Mass. Mr. NOAH STARR.
Amherst, Mass. Rev. DANIEL A. CLARK.
Northampton, Mass. Mr. SAMUEL CLARK, Jr.
Portland, Me. Mr. WILLIAM HYDE.
Bath, Me. Mr. HENRY HYDE.
Norridgewock, Me. Rev. JOSEPH FEET.
Mechanic, Me. Mr. WM. A. CROCKER.
Winchester, Con. Mr. SOLOMON ROCKWELL.
Norfolk, Con. JOSEPH JONES, Esq. P. M.
Farmington, Con. SAMUEL RICHARDS, Esq. P. M.
Hartford, Con. Messrs. GOODWIN & SONS.
Woodstock, Con. Rev. S. BACCHUS.
Portsmouth, N. H. Mr. THOMAS H. MILLER.
Keene, N. H. Mr. ABRAHAM KINGSBURY.
Bath, N. H. Rev. DAVID SUTHERLAND.
Plainfield, N. H. Rev. DANA CLAYES.
Middlebury, Vt. Mr. ELISHA BREWSTER.
Chelsea, Vt. Rev. CALVIN NOBLE.
Bristol, R. I. Rev. HENRY WRIGHT.
Providence, R. I. Rev. ABNER KINGSMAN, Esq.
New York city, Mr. D. H. WICKHAM.
Utica, N. Y. Mr. LEWIS MERRILL.
Vermont, N. Y. Rev. JOHN SARGANT.
Newburg, N. Y. Rev. JOHN T. HALARK.
Newark, N. J. M. DAY, Esq. P. M.
Philadelphia, Pa. SAMUEL RICHARDS.
Harrisburgh, Penn. Rev. WM. R. DE WITT.
Salisbury, Penn. Dr. S. HANFORD.
Wilmington, Del. Mr. JOSEPH SCOTT.
Washington City, Rev. REUBEN POSTER.
Charleston, S. C. Mr. JOSEPH TELL.
Warren, Ohio, Rev. JOSEPH W. CURTIS.
Boydton, Va. Rev. ALEXANDER M'COWAN.
Knoxville, Tenn. Rev. D. A. SHERMAN.
Hopkinsville, Ky. Rev. R. W. CUSHMAN.
New-Orleans, La. ALFRED HENREN, Esq.

Agencies will be established in other places, as
soon as suitable persons can be ascertained, who
would find it convenient to undertake them.

Sabbath School Reading Book.

JUST published by LINCOLN & EDWARDS, No.
53, Cornhill a new Edition of THE FRIENDLY
INSTRUCTOR, IN PLAIN AND FAMILIAR
DIALOGUES. 12-2 cents. 8 dollars per 100.

From the Recommendation, by Dr. DODDRIDGE.

"I have perused these Dialogues with so much
pleasure, that had the Author of them been
entirely unknown, I should have wished they might
be made public; but I must desire it with the
greater earnestness, as they were written by a la-
dy who has been long employed in the education
of children, with great wisdom, piety and tenderness.
I question not but these Dialogues will be
read with great pleasure by those of the like age
with the persons represented as speaking in them.
I will take the liberty to add, that where ministers
catechise the children of their congregations
(which I hope will be generally practiced) this
book may make a proper present for such children
as distinguish themselves. I conclude with my
hearty prayers, that the Divine blessing may so
attend it,

POET'S CORNER.

The following beautiful lines are said to be the last production of the poet Cowper.

To Jesus the crown of my hope,
My soul is in haste to be gone;
Oh! bear me ye cherubim up,
And waft me away to his throne.
My Savior, whom absent I love,
Whom not having seen, I adore,
Whose name is exalted above,
All glory, dominion and power.
Dissolve thou the bonds that detain
My soul from her portion in thee;
Oh! strike off the adamant chain,
And make me eternally free.
Then that happy era begins,
When array'd in thy glory I shine,
And no longer pierce by my sins,
The bosom on which I recline.

MISCELLANY.

UNITARIANISM HOSTILE TO VITAL AND EXPERIMENTAL PIETY.

I need not inform you, my Brethren, that the religion of Jesus Christ, as a practical system, is a religion of redeemed, recovered sinners; and that there are certain feelings and views, which the Orthodox suppose invariably to mark the return of a convinced and repenting rebel to his reconciled God, and his subsequent life of holy obedience. We do not pretend to say, that these feelings and views are the same in all cases, or to lay down rules by which they are to be formally regulated, in any case. But we believe that there are certain general principles, which are, in substance, realized in every instance of genuine repentance, and of Christian walk with God. We suppose, that, in every such instance, there is an impression of the glory of God, and the purity of his law, never experienced before; a deep, heartfelt conviction of the exceeding evil and ill-desert of sin; a cordial hatred of it; a sincere mourning over it; and a hearty turning from it unto God, with "full purpose of heart, and endeavours after, new obedience;" an affectionate "receiving & resting on the Lord Jesus alone for salvation, as He is freely offered in the Gospel;" an habitual looking to Him, as the foundation of hope, and the life of the soul; a constant disposition to glory in his cross; a deep sense of obligation to Him for justifying righteousness, for sanctifying grace, and for daily strength; a hearty renunciation of all confidence in the flesh; unfeigned self-abasement before God; daily self-reproaches on account of daily short comings, and corruptious; sincere endeavours to crucify the flesh with the affections and lusts, and to shun the very appearance of evil; a sense of dependence, and a love of dependence, on free and rich grace; a governing desire to glorify Christ in body and spirit which are his; rejoicing in hope of his glory; and sometimes rejoicing with joy unspeakable and full of glory.—Such are the exercises which the Orthodox consider as essential, in a greater or less degree, to all true religion; which they believe to be found strongly portrayed in the Bible, as constituting the essence of Christian character; and which they are persuaded will ever meet a response of deep and delightful interest in the bosom of every one who loves the Lord Jesus Christ in sincerity.

But, I ask, is Unitarianism friendly to these exercises, as a system of experimental piety? Is it consistent with them? Is it not directly hostile to them? Nay, do not the great body of Unitarians ridicule these exercises as fanatical and delusive? In fact, are not their views of human nature, of the Savior's character, and of the ground of hope toward God, utterly irreconcilable with such views and feelings as have been described, and which hold so conspicuous a place among the pious breathings of Scripture saints? I have never known exercises of this character treated by any persons of the Unitarian denomination, otherwise than with frigid indifference, or repelling contempt. And I can, with equal sincerity declare that I have never known an instance of a Unitarian, who appeared to be led on through the stages of seriousness, anxiety, and deep conviction of sin, to a cordial acceptance of the offer of salvation through a Redeemer, who did not, in the course of these exercises, solemnly renounce the Unitarian system, as one which afforded no adequate hope to the soul, and which would by no means stand the test of either scripture or experience. I suppose, indeed, that no Unitarian living, would think it any compliment to have either the belief or the experience of such exercises as I have referred to above, ascribed to him. Dr. Priestley speaks of them in a manner expressive of both contempt and horror. Mr. Belsham denounces every thing of this kind, so frequently and unceremoniously, that proof of his opinion on the subject is not necessary. Indeed he goes so far as to speak of ARDENT LOVE TO CHRIST as AN UNREASONABLE FEELING, and as one which deserves to be considered as a mere ILLUSIVE IMAGINATION.

Can we then, my Friends, with the sacred volume in our hands, and I trust I may add, with the personal experience of many of us deeply impressed upon our hearts—can we regard with any other feelings than those of abhorrence, a scheme which openly turns into ridicule those conflicts, consolations and joys, which have been for ages consecrated in the experience of the truly pious, and without which, in some degree, we conscientiously believe, no man shall see the Lord? (Miller's Letters, p. 256.)

* Memoirs of himself, p. 7.

SPECIAL PRAYER.

Thoughts on the importance of special prayer for the general outpouring of the Holy Spirit. By Rev. JAMES H. STEWART, England.

Permit me to entreat you, my Christian Brethren, who are the pastors of the flock of Christ, by whatever particular name you may be called, permit me to entreat you aid in this interesting subject. It is one which, as you reverence our divine Lord, will be dear, very dear to your heart; for it regards His glory, and the spread of His name throughout the earth. It is no private or peculiar question, no doubtful point, which connects itself merely with the separate tenets or discipline of some peculiar church. It is a subject which claims the regard of all the churches of the saints. For as "no man can say that Jesus is Lord, but by the Holy Ghost," (1 Cor. xii. 3.) all who desire that Christ should be honoured, have an equal concern in the general outpouring of His divine influence. It is delightful to consider, that there are some subjects upon which all Christians agree, and in which they can all in heart unite. This is one of these subjects.

Let, then, each minister of Christ exert his utmost efforts to promote such a spirit of prayer among that class of Christians to which he more particularly belongs.

If there be any contest among the servants of the Lord, let this be the only contest, who shall be most zealous in the service of his divine Master, most earnest in prayer, most patient in hope, most lowly and gentle in spirit. "Whoever will be great among you, let him be your minister; and whoever will be chief among you, let him be your servant." This is the only contest worthy of the ministers of the Lord.

The time past has been quite sufficient for other differences. We have had enough of strifes, and divisions, and controversies. Satan has too long observed, with malicious joy, the distressing spectacle of Christian ministers warring their strength in internal disputes. Let the world now witness another scene. Let them now behold the ministers of Christ, like the leaders of a great and well-appointed army, each in his proper place, each waiting for the signal, each encouraging the

troops, and all, as with one arm, manfully fighting under the great Captain of their salvation. "Be thou faithful unto death, and I will give thee a crown of life." O that the Holy Ghost, the Spirit of life and of love, may thus unite the hearts of all his servants! Then, indeed, the Church will appear "fair as the moon, and clear as the sun, and terrible as an army with banners." (Canticles, vi. 10.)

But whilst I thus attempt to stir up the pure minds of ministers, I would endeavour to impress upon Christians generally, and O that the Lord would himself do this! that this subject addresses itself to every sincere follower of the Saviour. Success principally depends upon this supplication for the outpouring of the Holy Spirit being the general prayer of the Church of Christ—"Ye are a royal priesthood, a holy nation." (1 Peter, ii. 9.) Every child of God has free admission to a throne of grace. The Lord says to every one of his family, "Open thy mouth wide, and I will fill it." (Psalm lxxxi. 10.) "Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full." (John, xvi. 24.) The priests indeed accompanied the ark in going round Jericho; but it was when all the army shouted, that the walls fell flat. (Joshua, vi.) Your ministers may take the lead; but, unless you follow, the army of the Lord will want its soldiers. No one can be left out in this summons—"The Lord of hosts mustereth the host of the battle." (Isaiah, xlii. 4.) "Who is on the Lord's side?" Who will go and pray before the Lord? Each, when invited by his neighbour, must say, "I will go also." (Zech. viii. 21.) O then let each Christian consider himself as a centre, from which this union for prayer may proceed. Remember, it requires no extensive talents, no large funds, no costly sacrifice. The only question it asks is, Do you love the Lord Jesus Christ? If so, pray that his kingdom may come. Have this settled as a principle in your mind, that never can the Church of Christ expect to rise in height, or to extend in breadth, until there is a much more abundant grant of the divine influence of the Holy Spirit. There may indeed be a great outward appearance. The vision of Ezekiel may be repeated. There may be a noise and a shaking, bone coming to its bone, and the sinews and the flesh coming up upon them, and the skin covering them; but still there will be no breath in them. The Church of Christ must pray for the life-giving Spirit; must "say to the wind, Come from the four winds, O breath, and breathe upon these slain, that they may live." (Ezek. xxxvii.) Then by the divine blessing, we shall see multitudes of those who are now dead in sin, stand up as a great army of true believers.

O then, my Christian Brethren, of whatever name or wherever resident, cultivate this spirit of prayer; set apart such a time as will be most eligible for secret prayer and meditation, and for your family devotion; and persuade your Christian friends to do the same. Recollect that there is a point which unites the hearts of all Christians. However distant their climate, however different their rank, however varied their age, their sex, their circumstances; there is one point where the rich, the poor, the young, the aged, the African, the Hindoo, the barbarian, Scythian, bond and free, all meet—All look unto Jesus.—He is the centre which unites them all. Their eyes are fixed upon Him sitting on the mercy-seat. Let then this petition from the hearts of all meet there. Lord, fill the earth with thy glory. Pour thy Spirit upon all flesh. Convert the Jews. Convert the Gentiles. Destroy the power of Satan, and reign thyself for ever and ever. The united prayers of millions of sinners are not worthy the acceptance of the Lord Jehovah, and therefore can merit nothing. But we have an Advocate with the Father, Jesus Christ the righteous. He will present our poor petitions with the incense of his own merits, and they shall bring down an answer of peace. Let us then offer this prayer in faith, and let it be frequently renewed. Let us leave the time, the order, the circumstances of its fulfilment to the Lord. He may try our patience, but he will never disappoint our hope. "He never said to the sons of Jacob, Seek ye my face in vain." O, then, pray in faith, and let your prayer be accompanied with deep humiliation. Whatever other cause has occasioned the Lord hitherto to withhold a larger supply of His heavenly grace, each Christian must feel this to be one cause—his own sin. This has helped to separate between God and his people. Let the Church of Christ, then, now take its proper posture—that of a humble penitent. (Isaiah, lxvi. 2.) Each Christian, each family, each communion, humbly confessing their sins to the Lord. "The sacrifices of God are a broken spirit—a broken and a contrite heart, O God, thou wilt not despise." And that your future progress may correspond with this beginning, let me recommend to all the followers of Christ, to search the Scriptures daily; to seek a conversation becoming the Gospel; to be particularly cautious against grieving the Holy Spirit, and to cultivate brotherly love to all Christians, and good will to all mankind. For many an age the world has been trying what pride, and vanity, and strife, and selfishness could effect; and after all their experiments, they find "there is no peace to the wicked." Let the Church of Christ take another course. Let it be seen what love, and peace, and harmony, and good will can produce. The religion of our blessed Lord has never yet shone with its proper lustre. When it first appeared, it had to defend itself against all the prejudices of the Jews, and against all the ignorance and idolatry of the Gentiles; and since its truth has been established, the divisions of Christians have weakened its force and marred its beauty.

Let it now be seen in its true character—uniting the hearts of all its followers. "By this shall all men know that ye are my disciples, if ye have love one to another." (John, xiii. 35.)

New Collection of Church Music.

RICHARDSON & LORD, No. 75, Cornhill, have this day published, the new collection of Music, which has been for a considerable time past in preparation in this city, entitled—

THE BOSTON HANDEL AND HAYDN SOCIETY COLLECTION.

Being a selection of the most approved Psalm and Hymn Tunes—together with many beautiful extracts from the works of Haydn, Mozart, Beethoven, and other eminent modern composers, never before published in this country; the whole harmonized for three and four voices, with a figured Bass for the Organ or Piano Forte. Calculated for Public Worship or Private Devotion. This selection has been made with great care, by the government of the Handel and Haydn Society, assisted by Mr. Lowell Mason, an eminent Professor of Savannah; and the whole has undergone the revision and correction of Dr. G. K. Jackson, by whom a figured bass has been added for the Organ and Piano Forte.

The following notice here is deemed sufficient to establish the character of the work:—

To the Trustees of the Boston Handel and Haydn Society.

Gentlemen—I have been highly gratified in the examination of the manuscript of the "Handel & Haydn Society Collection of Church Music."

The selection of tunes is judicious—it contains all the best approved English melodies that have long been in use in the church, together with many fine compositions from modern European authors. The whole are harmonized with great accuracy, taste and judgment, according to the acknowledged principles of musical science—while a simplicity has been observed which renders their performance easy. I consider the book as a valuable acquisition to the church, as well as to every lover of devotional music. It is much the best book of the kind I have seen published in this country, and I do not hesitate to give it my most decided approbation.

Very respectfully, Gentlemen, your obedient servant.

G. K. JACKSON.

HAVING critically examined the manuscript copy of "THE HANDEL AND HAYDN SOCIETY COLLECTION OF CHURCH MUSIC," I feel a pleasure in saying that the selection of tunes is not only judiciously made, but the parts are properly arranged—the Base is correctly figured, and in no instance are the laws of counterpoint and Thorough Base violated.

To all the lovers of sacred music, I cheerfully recommend it as a work in which taste, science and judgment are happily combined.

F. L. ADEL, Professor of Music, Savannah. Price \$1 single—\$10 per dozen. Teachers and others are desired to call and examine the work. June 22.

IMITATION SHELL COMBS.

THOMAS A. DAVIS, No. 2, (Corner,) Market Row, fronting the Market, has just received direct from the manufactory 200 Dozen IMITATION TORTOISE SHELL COMBS.—Also, 80 Doz. elegant patterns of TORTOISE SHELL DO.

Country Traders, and those wanting this article by the dozen, will always find the best assortment, and on the most reasonable terms. May 18.

SARATOGA WATER.

JACOB PEABODY & CO. No. 12, Kilby-st. have just received from the Saratoga Springs, 92 Boxes Congress Water carefully put up by the Rev. Darius O. Griswold, resident at that place—by a number of years experience this Water is found to produce the same beneficial effect when well bottled, as when taken directly from the Springs; those who wish to save the trouble and expense of riding to the Springs, are requested to send their orders to No. 12, Kilby-st. June 15.

ted to the dust the same day; thus two thirds of his promising offspring were taken away by one stroke! Will the serious reader need to be informed that the father, thus visited, knew these afflictions did not arise from the dust—that he knew the rod, and who had appointed it—reflected on his conduct—felt acute sensations—turned to his God—erected the domestic altar—collected his charge—and humbly offered the needful sacrifice in the regular manner he had before done. May we not learn from this, the extreme folly of suffering matters of eternal importance to yield to those of momentary use? God speaketh once, yea, twice, and man regardeth it not, but if he continue to turn a deaf ear to the calls of duty, death may ere long address him with inflexible authority. "Thou fool, this night thy soul shall be required of thee; then whose shall all these things be?"

From a Philadelphia paper.

THE FLOWER GIRL.

"Pray buy a nose-gay of a poor orphan," said a female voice in a plaintive tone, as I was passing by Hay Market. I turned hastily and beheld a girl of 14, whose drapery, though ragged, was clean, and her form such as a painter might have taken for a Venus.—Her neck, without covering, was of the purest white; and her features, though regularly beautiful, were interesting, and set off by a transparent complexion; her eyes dark and intelligent, were shaded by loose ringlets of raven black, and shed their sweetly supplicating beams through the silken shade of long lashes. On one arm hung a basket full of roses; the other was stretched towards me with a rose bud, and I drew out of my pocket some money—

"Take this, sweet innocent!" said I, putting the money into her hand; "and may thy existence and virtue be long preserved!"

I was turning from her when she burst into a flood of tears—her looks touched my soul—I was melted by the artless gratitude of the poor flower girl, and a drop of sympathy fell from my own cheek. I returned to console her, when she replied—

"Your grace, have been the first kind words I have heard since I lost all that was dear to me on earth"—A sob interrupted her discourse—"O Sir," she continued, "I have no father, no mother, no relation! Alas! I have no friends in the world!" She was silent for a few moments before she could proceed. "My only friend is God!—on him therefore will I rely. I will support with fortitude the miseries I am born to experience; & may that God ever protect you."

She dropped a curtsy full of humility and native grace; I returned the benediction and went on.

"And can I thus leave this poor creature?" said I, as I walked pensively on; "can I leave her forever without emotion? What have I done for her that can entitle me to her prayers? preserved her for a few days from death—that is all!—And shall I quit her, fairflower! to see thee no more! to be despoiled by the rude blast of adversity! to be cropped by some cruel spoiler!—to drop thy lovely head beneath the blight of earthly sorrow! No!—thou hast been nurtured by the sweet tear of maternal affection; thou hast once bloomed beneath the sweet sun of domestic content, and under it thou shalt bloom again."

I returned to her, my heart beating with its newly formed purpose. The beautiful flower girl was again before me—I took her hand—the words of triumphant virtue burst from my lips.

"Come, lovely form! come!—and add one more to the happy group who call me father! Their home shall be thine, thou shalt be taught with them that virtue alone constitutes true happiness."

Her eyes flashed with frantic joy, she threw herself on her knees before me, and burst into rapturous tears. I hushed her eloquent gratitude; I led her to a home of peace and tranquillity.—She loves my children; she loves their father; and the poor orphan of the Hay Market is now the wife of my son.

New Collection of Church Music.

RICHARDSON & LORD, No. 75, Cornhill, have this day published, the new collection of Music, which has been for a considerable time past in preparation in this city, entitled—

THE BOSTON HANDEL AND HAYDN SOCIETY COLLECTION.

Being a selection of the most approved Psalm and Hymn Tunes—together with many beautiful extracts from the works of Haydn, Mozart, Beethoven, and other eminent modern composers, never before published in this country; the whole harmonized for three and four voices, with a figured Base for the Organ or Piano Forte. Calculated for Public Worship or Private Devotion. This selection has been made with great care, by the government of the Handel and Haydn Society, assisted by Mr. Lowell Mason, an eminent Professor of Savannah; and the whole has undergone the revision and correction of Dr. G. K. Jackson, by whom a figured bass has been added for the Organ and Piano Forte.

The following notice here is deemed sufficient to establish the character of the work:—

To the Trustees of the Boston Handel and Haydn Society.

Gentlemen—I have been highly gratified in the examination of the manuscript of the "Handel & Haydn Society Collection of Church Music."

The selection of tunes is judicious—it contains all the best approved English melodies that have long been in use in the church, together with many fine compositions from modern European authors. The whole are harmonized with great accuracy, taste and judgment, according to the acknowledged principles of musical science—while a simplicity has been observed which renders their performance easy. I consider the book as a valuable acquisition to the church, as well as to every lover of devotional music. It is much the best book of the kind I have seen published in this country, and I do not hesitate to give it my most decided approbation.

Very respectfully, Gentlemen, your obedient servant.

G. K. JACKSON.

HAVING critically examined the manuscript copy of "THE HANDEL AND HAYDN SOCIETY COLLECTION OF CHURCH MUSIC," I feel a pleasure in saying that the selection of tunes is not only judiciously made, but the parts are properly arranged—the Base is correctly figured, and in no instance are the laws of counterpoint and Thorough Base violated.

To all the lovers of sacred music, I cheerfully recommend it as a work in which taste, science and judgment are happily combined.

F. L. ADEL, Professor of Music, Savannah. Price \$1 single—\$10 per dozen. Teachers and others are desired to call and examine the work. June 22.

IMITATION SHELL COMBS.

THOMAS A. DAVIS, No. 2, (Corner,) Market Row, fronting the Market, has just received direct from the manufactory 200 Dozen IMITATION TORTOISE SHELL COMBS.—Also, 80 Doz. elegant patterns of TORTOISE SHELL DO.

Country Traders, and those wanting this article by the dozen, will always find the best assortment, and on the most reasonable terms. May 18.

SARATOGA WATER.

JACOB PEABODY & CO. No. 12, Kilby-st. have just received from the Saratoga Springs, 92 Boxes Congress Water carefully put up by the Rev. Darius O. Griswold, resident at that place—by a number of years experience this Water is found to produce the same beneficial effect when well bottled, as when taken directly from the Springs; those who wish to save the trouble and expense of riding to the Springs, are requested to send their orders to No. 12, Kilby-st. June 15.

LINCOLN & EDMANDS, No. 63 Cornhill.

I have just published, "THE BAPTIST CATECHISM; or, a brief instruction in the Principles of the Christian Religion, with copious proofs from Scripture."

This Catechism accords with the Confession of Faith, put forth by upwards of an hundred Congregations in Great Britain, July the 3d, 1689; adopted by the General Association of Philadelphia, Sept. the 22d, 1742; and now received by Churches of the same Denomination in most of the United States.

The numerous calls for the Catechism, which has long been out of print in this section of the country, and a persuasion that its merits give it a distinguished place among the excellent elementary works which have been written for children, have induced the publishers to issue a new edition. It will, doubtless, be extensively used in Sabbath Schools & Families.—Price, 6 cts, \$4 50 per 100. 25 June 22.

"KNOWLEDGE IS POWER."—Bacon.

For sale, between 59 and 58 Cornhill, Boston.

A PRACTICAL TREATISE, on Dyeing and Calico Printing, exhibiting the processes in the French, German, English, and American Practice of fixing Colours on Woolen, Cotton, Silk and Linen.—By T. Cooper, Esq. Professor of Chemistry in Dickinson College, Carlisle, Pennsylvania. 1 vol. 8vo.—\$3.

Experimental Researches concerning the Philosophy of Permanent Colours, and the best means of producing them by Dyeing, Calico Printing, &c. by E. Bancroft, M. D. Fellow of the Royal Society of London, and of the American Academy of Arts and Sciences of the State of Massachusetts Bay.—"Second-hand copies (of the first edition of this work) when they could be procured, were currently sold for six times their original price.—Prof. John Baugh's Receipts on Dyeing of Cotton and Woolen Goods, containing Correct and Exact Copies of all his best Receipts on Dyeing. There remains but a very few of these Receipts for sale—some of which have been sold for five hundred to one thousand dollars, are now offered at the reduced price of \$5.

Haigh's Dyer's Assistant, price 1 25. Bent's Dyer's Companion, 1 50. Together with a great variety of Books, valuable to Mechanics and Manufacturers.

Country Store Keepers, Libraries, &c. &c. furnished on very liberal terms, by R. P. & C. WILLIAMS—Boston. 6w 25 June 22.

FARM—COUNTRY SEAT.

THE greater part of the Subscriber's Farm in Woburn, viz. about 54 acres of land, with all the buildings and fruit trees, is yet for sale. It is situated about three eighths of a mile from the Congregational Meeting-house, on the road leading to Lexington and Concord. The land is in a high state of cultivation; and the buildings are convenient and in excellent repair. The whole is watered by a never failing stream, which renders the place remarkably capable of embellishment. A floor and wheel are built sufficient to throw water and make fountains play in any part of the house or yards, or to carry light machinery. The place affords an eligible situation for a country seat, or for a mechanic desiring a small water power, or for a farmer wishing to raise vegetables and fruit for market. It is well known, and in high estimation among the FARMERS in Woburn, of whom enquiry may be made.—The whole, with the standing crops, may be had for \$4000, half cash, remainder on a liberal credit.—A faithful hired man, who is well acquainted with the place, may probably be engaged for the remainder of the season; and the stock and tools may be purchased on reasonable terms.

JOSEPH CHICKERING.

Woburn, June 11, 1822.

THE Ecological Instructor; or VALUABLE Reading Book, designed for the use of Schools and Families; compiled by Rev. William Collier. This book is highly recommended by Drs. Miller, Romeyn, Griffin, and Baldwin, and many judicious instructors, who have made use of it in their schools.

Price, \$2 25 per dozen, \$25 a hundred. Published and for sale by RICHARDSON & LORD, No. 75, Cornhill. June 21.

LINCOLN & EDMANDS, No. 53, Cornhill.

Boston, have for sale, Mather's Magnalia; or, the Ecclesiastical History of New-England, from its first planting, in the year 1630, to the year 1699, \$6 00; Essays to do good, addressed to all Christians, whether in public or private stations. By Cotton Mather, 75 cts; An Abridgement of Henry on Prayer, 50 cts; Watts' Guide to Prayer, 75 cts; Allison on Taste, \$2 50; Stillman's Travels in Europe, 3 volumes, \$4 50; Ingersoll's Grammar, New Edition, 75 cts.

BOOT AND SHOE MANUFACTORY.

No. 63, Cornhill.

WILLIAM S. CHADWICK, has on hand for sale, and is constantly manufacturing, Ladies', Gentlemen's, Misses', Children's and Boys' Shoes, comprising the most extensive assortment that can be found at any store in this city, viz: Ladies black kid and morocco Shoes with and without heels of every description; Ladies black and coloured English kid and Dress Shoes, very elegant; Ladies English mazarine blue, purple and other colors, fashionable patterns; Ladies black and coloured Denmark Satin and Prunello Shoes, with and without heels;—together with a complete assortment of Women's common low price Leather and Morocco Shoes.—Also, Misses Children's and Boys' Shoes, in every variety of fashion. Gentlemen's Wellington Boots, Walking and Dress Shoes, Dancing pumps, Morning Slippers, very nice; together with every article usually kept in a Shoe Store. Ladies and Gentlemen in this city with good Shoes, and at the same time cheap, can here be accommodated on the most reasonable terms; and should the Shoes purchased not meet their expectations they are at liberty to return them and receive their money.

Merchants in the Country who purchase Shoes in this City for retailing, will find it to their advantage to call as above before they purchase elsewhere.

CHEAP BOOKS FOR SUNDAY SCHOOLS.

Self Knowledge, &c. a Science to be Studied.

Third Edition, with Notes.

THIS day published and for sale by JAMES LORING, No. 2, Cornhill.

A Treatise on Self-Knowledge; showing the Nature and Benefit of that important Science, and the Way to attain it; intermixed with various Reflections and Observations on Human Nature. By JOHN MASON, A. M. To which are now added, Questions adapted to the Work; for the use of Schools and Academies. Price 62 cts. bound, and 37 cts. in boards.

The standard little volume, comprehensive and judicious in its plan and arrangement, approving itself to the judgement of the most mature age and improvement of young persons, being now published in a cheap form, it is hoped that pious instructors of youth will avail themselves of the opportunity now presented, of introducing it into the Schools and Academies over which they preside. The Questions in this edition are well adapted to facilitate the study of the valuable science of Self Knowledge, and calculated to impress on the young mind those interesting sentiments with which the Treatise is so richly stored. June 15.

GIPIES AND LEIGHORN BONNETS.

CLEVELAND & DANE, No. 43, Market-Street, have just opened, 1 case containing Ladies' Gipsy Hats and Leighorn Bonnets, of a superior quality.—On hand, a complete assortment of plaid and striped Florences—Merino Shawls, long and square—raw Silk do.—Muslin Mantles—Gauze Hdkfs.—Zephyrs—Muslin Robes, &c. June 15.

FOND'S REPLY TO JUDSON.

A Treatise on the Mode and Subjects of Christian Baptism in two parts; designed as a reply to the statements and reasonings of Rev. Amos Judson, Jr. A. M. as exhibited in his sermon preached in the 1st Bazar Chapel, Cambridge, in 1812; and recently republished in this country by E. Pown, A. M. Pastor of the Congregational Church in Ward, Mass. "Truth has been elicited by controversy." ROBERT HALL. 2d Edition, REVISED AND IMPROVED.

"I have thought," said the late Rev. Dr. H. Judson, in a letter to the Author, "that Judson's Sermon ought to be answered, not much on account of its intrinsic force, as for extraneous circumstances, which serve to render it entitled."—"Mr. Pond's Treatise on Baptism answers to Mr. Judson's famous Sermon has been received. The Treatise have read with care, it has afforded me pleasure. I consider it an excellent work, a triumphant refutation of Mr. Judson's scheme, and well calculated to be read by Rev. Wm. NEALE, Philadelphia.

A great variety of Theological Books, many of which are in no other store in town.—Public and Private Libraries, and Academies, Traders, furnished on very liberal terms.

For sale by R. P. & C. WILLIAMS, Cornhill Square. 6w

FORTY-EIGHT CASES

PARIS PAPER HANGINGS.

LATEST FASHIONS.

J. BUNSTEAD & SON, No. 69, Cornhill, have just received by the Oak, from the 48 cases, containing a very large and superior assortment of PARIS PAPER HANGINGS. This uncommonly rich and extensive collection of all who are about purchasing, will satisfy the most modern taste.

Country merchants supplied on favorable terms.

HARD WARE AND CUTLERY.

PAYSON & NURSE, No. 3, Union-st. Have received by the late arrivals, a large and extensive assortment of

Hard Ware and Cutlery.—viz.

Table and Dessert Knives—Pen, Pen-knives, and other cutlery—Razors—Scissors—Horn Sheep Shears—Cam's Cast Steel Chisels—Screw Drivers—Screw Augers—Nail and Spike Gimblets—Man and Cast Steel—Hand, Iron and Brass Trunk, Pad and Till Locks—Bright and Scotch, spring mortice and Knob Locks—Latches—Patent Butt Hinges—Wooden square Head do.—plated and tinued Iron Tea and Tea Spoons—Common Knives—Erasers and Paw Castors—Brass Nails—Glass Paper.

Also—CUSHMAN'S TUNNEL AUGERS John Barber's "Old English" Razors—a small voice of RODGERS' PATENT FENKING English fine drawn Nails, 6d to 20d—Brass Sheet Lead, 3, 3 1/2 and 4lb.—Hoe—Scythes—Cut Nails—Spikes and Brass Block Tin and Britannia Tea Pots—Beds Cords & Lines of all kinds, &c. which will be very low, for cash or approved credit. No

City Furniture Warehouse.

JUST opened a large Ware House in the street, at the entrance of Marshall's Lane, where is and shall be constantly kept, with rich, elegant, ornamental & useful household Furniture, and will be disposed of on terms as at any other establishment of the kind in the City, consisting of rich Mahogany Sideboards, Secretaries; do. large and elegant, mahogany front Bureau, with carved pillars; do. mahogany and other Card Tables; do. Grecian and other Dining and Breakfast Tables, with and without Castors; Ladies' work Tables, with and without Bags; Wash and Light Stands; Parlor Writing Desks; Grecian Couches; Sofa and Bedsteads; Easy Chairs; Night Cabinets; good assortment of Gilt frame Looking Glasses; Live geese and common Feather Beds; a great variety of fancy and other Chairs, Philadelphia New-York patterns; high back rocking and springing do; Mahogany and stained high post, bed and French carved Bedsteads; together with general assortment of common and low priced furniture, where purchasers are respectfully invited to call and examine for themselves, and where every favour will be received with gratitude.

N. B.—Furniture sent by a careful man to part of the city free of expense. May 18

MUSIC TUITION AND BOARD.

M. R. S. P. TAYLOR, Professor and